

THIRTEENTH REPORT

OF THE

COUNCIL OF MISSIONS

COÖPERATING WITH THE

UNITED CHURCH OF CHRIST

IN

JAPAN

TŌKYŌ

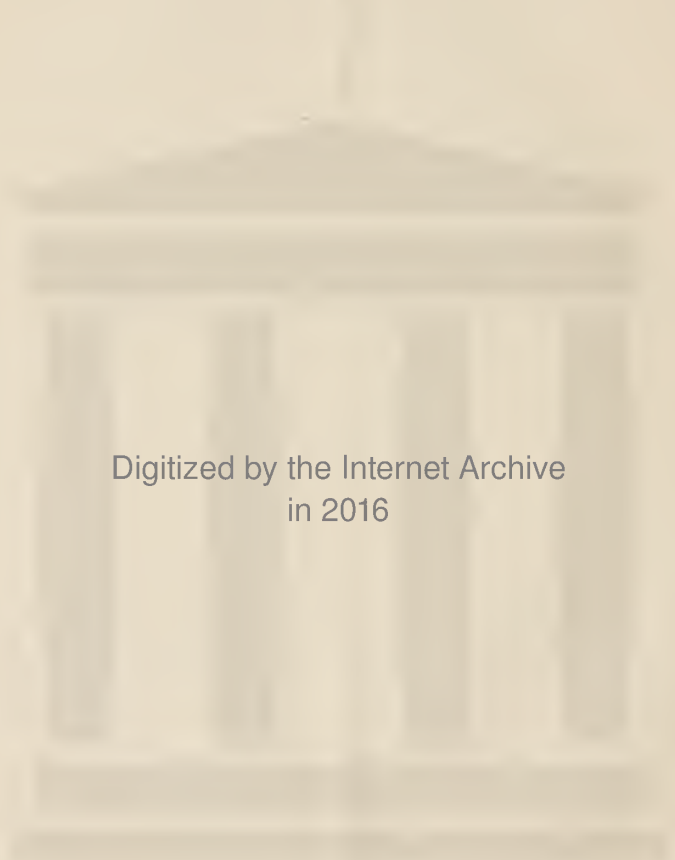
JANUARY 1890.

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MISSION OF THE REFORMED (DUTCH) CHURCH IN AMERICA.....	1859.
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MISSION OF THE WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA	1871.

TŌKYŌ:
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1890.



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The Council is composed of all the male missionaries of the missions coöperating with the United Church of Christ in Japan. It is with no small gratitude to God that at this thirteenth annual meeting of the Council we record the accession of the mission of the Cumberland Presbyterian Church, with its goodly number of workers and the results of their twelve years labor.

The Council,
how com-
posed.

The missionaries connected with the Council number one hundred and fifty-one. Exclusive of wives the number is one hundred and four, fifty women and fifty-four men. The additions during the year including fourteen members of the mission of the Cumberland Presbyterian Church are thirty-two, twenty-one women and eleven men. The losses are two, the Rev. and Mrs. A. D. Gring of the mission of the Reformed (German) Church in the United States who have resigned. The return of Dr. and Mrs. Hepburn, our senior missionaries, after eight months absence is recorded with devout gratitude.

Missionaries

Fifteen stations are occupied by resident missionaries, viz ; on the island of Kyūshū, Nagasaki ; on the island of Shikoku, Kōchi and Tokushima ; on the main

Stations.

island, Kanazawa, Hiroshima, Wakayama, Ōsaka, Kyōtō, Nagoya, Yokkaichi, Yokohama, Tōkyō, Sendai and Morioka ; on the island of Yezo, Sapporo. Of these Tokushima, Wakayama, Yokkaichi and Kyōtō have been recently added. The missionary residing last year at Yamagata has removed to Sendai but the place remains a station of the United Church.

The United
Church of
Christ.

The additions to the Church by baptism are only about two-thirds of the number reported a year ago. The adult members number eight thousand nine hundred and fifty four. The increase during the year is one thousand five hundred and four. The number of churches is sixty-eight, an increase of ten. Three new churches have been organized, nine were received with the mission of the Cumberland Presbyterian Church, and two have been dismissed from our connection. The ordained ministers number thirty-nine, a gain of three. The licentiates number forty-seven, a gain of six. The contributions for all purposes were Yen 18071.05 (the equivalent of about \$14100.00 U. S. Gold), a decrease of Yen 2244.78 in comparison with the contributions of the year before.

We gladly place on record the following statistics of the work of the mission of the Cumberland Presbyterian Church at the time of its joining the Council : Two churches at Ōsaka, one at Wakayama, Naga,

Hikata, Tanabe and Shingu, one at Nagoya with a branch at Yokkaichi, and one at Tōkyō, nine churches in all. Baptisms during the past year, men 55, women 28, children 11; total 94. Total membership 604. Contributions of the churches, Yen 821.59. One girls' boarding school with 65 pupils, two day schools with 64 pupils, and a kindergarten with 20 pupils. Some of the churches are located in districts flooded by the heavy rains of the past year and have suffered heavy financial losses. One congregation lost its church building by a typhoon and although the people suffered greatly by the floods they are addressing themselves with an earnest spirit to the work of rebuilding.

The evangelistic work has been carried on for the most part through the Missionary Board and Missionary Committees of the United Church. A stricter construction of the passport regulations has made it impossible to carry on very extensive evangelistic work in the interior of the country through the personal visits of foreigners living in the open ports, and those living in the interior in some cases have been forbidden to be absent from their homes over night. Partly to meet this difficulty, in the Missionary Committee of the two Tōkyō Chūkwaï (Presbyteries or Classes) the pastor of one of the oldest churches has been induced to resign his charge and devote himself to the work of

Evangelistic
work.

an evangelist, visiting the various stations and making frequent reports. Begun as an experiment this arrangement has been productive of such good results that it has been determined to continue it. A similar plan has been followed by those in charge of the evangelistic work centering at Kanazawa.

Opposition from Buddhist priests is reported at Kanazawa and Nagoya, trying the missionaries' patience, showing them their weakness, and leading them to the great source of strength.

A helper of the Greek Church tried to persuade the people of a town near Morioka not to attend the Christian services recently opened, but in the excess of his zeal he defeated his own purpose and the people intimated to him that he need not call again.

The brethren at Sendai report the general attitude of the people more antagonistic than last year, but no bitter opposition except at Yamagata.

From nearly all the places where the United Church is represented there come reports of a hopeful condition of work. Sendai reports its workers earnest and successful, with steady growth in the attendance at churches and preaching places. Morioka reports a prosperous work notwithstanding difficulties. Of thirty persons baptized since the station was opened two years ago sixteen have removed to other parts of

the country. A church might be organized here but the organization is delayed until the people can do more toward its support. Nagoya reports a new station at Tokushima with an encouraging state of work notwithstanding the unfaithfulness of some of the helpers. Nagasaki reports a church organized at Karatsu, and a church building erected at Saga. The work at Hitoyoshi has been transferred to the Congregational brethren on account of its distance from all other work of the United Church. Of the evangelistic work carried on by the mission of the Reformed (Dutch) Church independently of the Missionary Committees of the United Church that at Morioka has been mentioned. Besides this there is a widely scattered work which has been repeatedly visited by the foreign evangelist in charge. It is gratifying to learn that no opposition has been experienced anywhere. Hopeful beginnings of new work have been made in several places and marked displays of the Lord's power and grace are reported.

Christian work in the prison at Nagasaki has been discontinued, the authorities no longer permitting it. In the prison at Chiba Elder Sakuma, supported by a lady in Kentucky, is carrying on such work as the authorities there permit. Only seven of the prisoners have been allowed to meet him statedly for

Prison work.

Christian instruction, but these seven have all become Christians. Seven others have become Christians through correspondence. Two have recently been released and continue steadfast in their faith.

A number of the ladies connected with the missions have been engaged in evangelistic work. One connected with the Woman's Union Mission reports a corps of Bible readers numbering twenty-one. Thirty-two stations have been visited with sixty-six converts as the result. One of her helpers was the means of leading eight persons to Christ during the last summer vacation, and so it happens that in one of the most important light-houses on the coast of Japan there are ten believers, including the entire household. A lady connected with the mission of the American Presbyterian Church (North) reports that the work of the Japanese women at the country stations has been greatly blessed of God and appreciated by the people. Their earnestness and faithfulness have been manifested in various ways ; in seeking new places for meetings, distributing tracts, visiting the sick, maintaining Sabbath schools, circulating the Bible by loan or gift, etc. The call for such workers has been greater than could be filled. The ladies in charge of the Banchō School, Tōkyō, have done an admirable evangelistic work at Takata.

A comparison of the number of our missionaries with that of those connected with other missions will indicate to some extent our present share of the work done in these islands. In Kyūshū the whole number of missionaries is 44; we have 9. In Shikoku the whole number is 17; we have 9. On the main island the whole number is 479; we have 131. In Yezo the whole number is 12; we have 2. Altogether the whole number of missionaries, including wives, is 552; of which we have 151, more than 27 per cent. Besides these there is a large number of men, some of them ordained ministers, and women engaged in teaching as a means of support while they devote as much time as possible to Christian work. Some of these are closely associated with the work of the United Church.

Distribution
force.

A marked feature of mission work in Japan is the large number of missionaries congregated in the cities open by treaty to foreign residence and trade. In Tōkyō there are 172, we have 44; in Ōsaka 78, we have 25; in Yokohama 45, we have 15; in Kōbe 32; in Nagasaki 29, we have 9. This is due to the fact that residence is not permitted to foreigners elsewhere except under contract with Japanese subjects for teaching or other work, and passports for visiting the interior are obtainable only on the plea of health or scientific research.

The grouping of large numbers of missionaries in a few cities has doubtless been wisely ordered in God's providence, and we trust it will tend to the building up of Christian institutions, and eventually to the more rapid extension of Christianity. It has afforded better opportunities than could otherwise have been enjoyed for the translation of the Scriptures, the compilation of dictionaries and grammars, and the preparation of a large amount of Christian literature. In all of this work the missions connected with the Council have had a leading and most honorable part.

For the whole Empire the ratio of missionaries to the population is less than 1 : 72000, or not counting the wives of the missionaries, less than 1 : 100,000. There are as many Buddhist temples as there are Christian believers, Greek, Roman and Protestant combined; and the number of Buddhist priests exceeds the number of Christian believers by 100,000. Some one has said that the accessible un-christian population of the world should be supplied with at least one ordained missionary for every 50,000 people. We are yet very far short of this in Japan.

Reinforce-
ments.

The announcement was made in the last Council report that probably few reinforcements would hereafter be required in view of the expected union with the Congregational Churches. The failure of that

movement makes it impossible for us to carry out our plans with present forces. We therefore appeal most earnestly to the churches we represent to supplement largely our force of foreign evangelists. Especially do we urge the Reformed (German) Church in the United States, which has a mission in no other land than Japan to send as worthy a representation for evangelistic as it has already sent for educational work. We urge the United Presbyterian Church of Scotland to restore its mission at least to its former numbers, and we urge all the churches that have not yet responded to the appeal made a few years ago to send speedily to Japan for the work of the Lord the full measure of the reinforcement for which we asked at that time. We need all these additions for the proper care of work now in progress, and for the occupancy of new stations. For new stations are required in order to connect the various localities of present work, as well as to maintain the position of influence which God in his good providence has given to the United Church of Christ in Japan. (See map at the end of this report).

The first of these new stations is the city of Kyōtō, the ancient capital, with its 865,988 inhabitants. Here are the representatives of but one mission and these mostly engaged in educational work. This fact

alone justifies the introduction of other evangelizing agencies. But the city is also important as a center of communication, being connected by rail with Ōsaka and the south-east, and with Yokohama and Tōkyō also by rail through Nagoya, and with Kanazawa and the west coast through Tsuruga. It is most gratifying therefore to note that it has been occupied by the Ōsaka mission of the American Presbyterian Church (North).

Yamaguchi the capital of the province of Chōshū in the south of the main island, and Fukui, a large city on the west coast should also be occupied because of the successful labors expended there by members of our Council or by independent workers in sympathy with us.

The northern portion of the island of Kyūshū should be occupied by one or more stations, and there should be a station also at Shimonoseki, which would serve as a key to the northern part of Kyūshū and the western part of the main island.

Sapporo and Hakodate on the island of Yezo both call for representatives of the Council to oversee and assist the churches there established.

The station at Yamagata should if possible be reoccupied for the help of the churches in that section of the country, and Takata also because of the success-

ful work done in the town itself, and because it is connected by rail with the important provinces of Shinano and Echigo, where we have several churches and some of our most hopeful fields of labor.

We report six schools for boys and men with four hundred and seventy-two students, of whom two hundred and thirty-two are Christians, and twenty-five schools for girls and women and primary schools with two thousand and eighty pupils, of whom four hundred and seventy-two are Christians. (See table at the end of this report).

Educational
work.

At the last commencement of the Meiji Gakuin fourteen students were graduated from the Academic Department and four from the Theological. The latter are now all stationed over churches. Of the former five remain to continue their studies in the Theological Department and one as a special student in advanced subjects, four have become teachers, one has gone abroad to study law, and the rest have entered on business life.

Schools for boys
and men Meiji
Gakuin Tō-
kyō.

The Theological Department has been removed to Shirokane. All but one of the students in the Junior and Middle classes are graduates of the Academic Department.

Changes have been made in the courses of study in the Preparatory and Academic Departments to con-

form them more closely to those of the government schools.

The Preparatory Department has been removed to another part of the city with the double purpose of leaving more room for the Academic and Theological Departments, and of attracting if possible a larger number of scholars to this Department.

A new building in brick for a Theological Hall and Library is in course of construction and will be ready for occupancy next spring. A fourth residence has been erected on the grounds of the institution and occupied by one of the professors.

The hold which the Meiji Gakuin has gotten upon its students and the public was shown at the beginning of the last fall session when no such diminution in numbers appeared as in similar schools.

The Meiji Gakuin Church has been organized during the year and has eighty-eight members. The whole number of Christians among the students is one hundred and twenty-nine, of whom forty have confessed Christ during the year.

School for Lay
Preachers.

The lack of larger numbers of ordained Japanese ministers is an old story. It has been increasingly evident that there is a large work of evangelization that can be done by men who have not had a full course of theological instruction. There are men too

who cannot undertake a long course of study because of their age but who have qualifications which promise for them useful work as lay preachers. Some of the Japanese ministers requested the missions of the American Presbyterian Church (North) and the Reformed (Dutch) Church to coöperate with them in establishing and maintaining such a school, and these missions gladly complied. The school was opened in September last in the building formerly occupied by the Theological Department of the Meiji Gakuin, and is under the care of a committee composed of a representative of each of the two missions above named and three Japanese ministers. Applications for admission were received from over seventy men, but so many could not be received. The number of students is thirty. The course of instruction is mostly a Scripture course, intended to make the students thoroughly familiar with the Old and New Testaments, together with simple outlines of theology, and instruction in sermonizing.

The Steele Memorial School at Nagasaki reports eighty-one students, of whom twenty-four are Christians. Five are in the Theological Department, and twelve others expect to study for the ministry.

Steele Memorial,
Nagasaki.

The Kanazawa School reports fifty-two students, of whom fifteen are Christians. Several are expecting to study for the ministry. The students are active in

Kanazawa
School.

Christian work.

Sendai School.

The Sendai School reports twenty-six students, all having the ministry in view. The first theological class will be organized next fall.

Schools for girls
and women
and Primary
Schools.

The schools for girls and women all report satisfactory work in the classroom and a large amount of successful Christian effort on the part of both teachers and pupils. Many of the teachers do Christian work outside of the schools. In the Banchō School, Tōkyō, is an organization that sends workers to seven Sabbath schools. Twenty-four pupils have been converted during the year in this school and its branches at Takata and Utsunomiya. Its Collegiate Department graduated its first class last June. Of the nine members of this class all are Christians but one. Graham Seminary, Tōkyō, reports twelve baptisms and many pupils desiring to make a Christian confession but whose parents refuse their consent. The schools at Sumiyoshichō, Yokohama; the Shōyei School, Tōkyō; and the Shinagawa School report a prosperous year. The last named has already outgrown the building erected for it a year ago. The Ōsaka School reports fifty pupils, all Christians; and that at Kanazawa thirteen conversions but only four baptisms. Many parents are unwilling to allow their children to be baptized. One little girl has influenced her mother

to give up the worship of idols and learn about the true God, and the two are now preparing for baptism together. The Sendai School reports forty pupils and all Christians but four. The Woman's Union School, Yokohama, reports fifteen recent conversions. The Ferris Seminary, Yokohama, is happy with its new building, Van Schaick Hall, added to its former building at a cost of over \$15,000.00 of which Japanese friends contributed more than \$1,000.00. Fifteen pupils have been baptized during the year.

No books have been published by members of our Publications. missions during the year, because of the pressure of other work. The mission of the Reformed (Dutch) Church has published a translation of a Bible Catechism prepared by Elder W. H. Schieffelin of New York; and a new edition of the Heidelberg Catechism. As far as reported nearly 1,500 catechisms and over 300 bound volumes have been sold and large numbers of both have been donated.

The American Tract Society's Committee for East Japan, whose work merits mention through the Council as last year, has published 3 new books; 13 new tracts, and new editions of 23 old tracts; in all 257,391 copies. By sale and grant the Committee has circulated 3,570 books; 26,434 text-cards; and 248,738 tracts; the last containing more than $1\frac{3}{4}$ million pages.

The monthly issue of the *Yorokobi no Otozure*, and the illustrated leaflet continues as last year.

A Church paper is a felt need. A minister of the United Church well qualified for the work proposes to establish such a paper and carry it on under the supervision of a committee consisting of three Japanese ministers and two missionaries to be appointed by the missions of the American Presbyterian Church (North) and the Reformed (Dutch) Church. The Council has given its cordial endorsement to the proposal.

Failure of the
proposed uni-
on with the
Congregation-
al Churches.

The record of the past year would not be complete without some account of the negotiations with the Congregational churches with a view to organic union.

In the spring of 1887 the Synod of the United Church of Christ and the General Conference of the Congregational churches, with hardly a dissentient voice, agreed upon a basis of union; and that basis was given to a joint committee, consisting of ten from each body, to work out in detail. The preparation of this report occupied almost a year. And during that time many suggestions were received; notably a list from missionaries of the American Board, nearly all of which was accepted. The joint committee having, after long consultation, come to a unanimous agreement, the report was printed and distributed to all the ministers and churches of both bodies.

In November of 1888 the Synod and the General Conference both assembled in the City of Ōsaka. The Synod after three days of consideration, with two or three trifling amendments, adopted the report of the Committee unanimously. The General Conference was greatly divided in sentiment. The older and more conservative men—the men who are commonly regarded as the founders of the Congregational churches in Japan—spoke strongly in favor of the union, and the younger and more radical men opposed it violently. As a result, nothing could be done by the General Conference beyond continuing the Committee, instructing it to seek and consider suggestions from the churches; and authorizing it to confer with any corresponding committee that might be appointed by the Synod. But while no further official action was possible, informal meetings composed of members from both bodies were held; and at these meetings it appeared that if certain changes could be made in the Constitution, the document would probably be acceptable to the Conference.

The Committee of the General Conference immediately sent out circulars to the churches of the body inviting suggestions. These suggestions it considered and embodied in a series of amendments; and then invited the Committee of the Synod to meet with it. The conference was held in the City of Tōkyō in

March 1889. The amendments proposed included all that were suggested at the informal meetings held in Ōsaka and also others. All of the amendments suggested at Ōsaka were accepted and most of the others.

According to arrangement, the General Conference met in Kōbe on May 22 (1889) and the Synod in Tōkyō on May 23. It was understood that the General Conference should telegraph its action to the Synod, and that if the two bodies concurred, arrangements should be made to consummate the union. The Synod met a day later in order to give the General Conference additional time.

At the close of the second day the Synod telegraphed its decision to adjourn for two days, in order to give the Conference still further time. On reassembling a letter was read announcing the action of the Conference. It appeared that the Constitution had been adopted with certain other amendments. The letter was referred to a committee of twenty-five. And upon the unanimous recommendation of this committee, the Synod unanimously agreed to accept such amendments as were verbal, or little more than verbal, but to decline others. Among the amendments declined were these :

1. In the original basis of union it was agreed that the doctrinal Standards should include the West-

minster and Heidelberg Catechisms received for substance of doctrine. Instead of the ambiguous phrase "substance of doctrine," the Synod, at its meeting in Ōsaka, had consented to accept the following : "These (Catechisms) are to be held in veneration in the Nihon Rengō Kirisuto Kyōkwai (the name of the new body). They have served a high purpose in the past, and are still to be regarded as of lasting value for the instruction and edification of believers." The Committee of the General Conference proposed to insert in the Constitution the following note : "The Nihon Rengō Kirisuto Kyōkwai adopts this chapter (*i. e.*, the chapter on doctrine, including the Apostles and Nicene Creeds, the Articles of the Evangelical Alliance, and the statement regarding the Westminster and Heidelberg Catechisms quoted above) as the doctrinal basis of union ; it hopes, however, shortly to set forth a confession more perfectly suited to its own needs." This proposition also was accepted by the Synod. According to the proposed amendment no reference whatever was to be made to the Westminster or the Heidelberg Catechisms. And this the Synod felt constrained to decline.

2. In the original basis of union it was agreed that the Bukwai (the body corresponding to Presbytery, though the powers of the two are not identical)

should consist of the pastors and one representative from each session (or church). According to the proposed amendment, the Bukwai should consist of two representatives from each church, one of whom, if possible, should be the pastor. Obviously this is not in accordance with our practice. As already stated, it is not in accordance with the original basis of union. Finally it would render it possible for a church to refuse to send its pastor to the Bukwai—a thing actually done at the meeting of the General Conference at Kōbe. This also the Synod felt constrained to decline.

3. In the original basis of union it was agreed that there should be a single appeal (*i. e.*, an appeal from a session [or a church] to a Bukwai, or from a Bukwai to a Renkwai; but not a series of appeals from one appellate body to another). The Committee of the General Conference had proposed to limit appeals to cases of discipline; and this proposition was accepted by the Synod. But according to the new amendment, the nature of the decision of the Bukwai (whether final or only advisory) was to depend upon the preference of the church. This also the Synod felt constrained to decline.

The Synod was most desirous of coming to an agreement on the points of difference. Accordingly

it appointed a committee of three to go at once to Kōbe and state its case before the General Conference, and then adjourned for two days. On arriving at Kōbe on Wednesday, the committee learned that the Conference had adjourned on Monday evening. It therefore inquired as to the action taken by the Conference, telegraphed to the Synod the fact of the adjournment, and returned immediately to Tōkyō. The action taken by the Conference was as follows :

A Committee of five was appointed and empowered to select a committee numbering from fifteen to thirty, and to arrange for the appointment of a similar committee by the Synod. This joint committee was to meet three months later and discuss the general subject. And in case the Constitution could be amended, "in the spirit" of the changes proposed by the General Conference, its Committee was authorized to accept it. According to another account, any action of the joint committee was to be referred to the churches for ratification. The Committee was also instructed to endeavor to obtain the omission of the entire chapter on discipline, and also that on appeals.

The report of the Committee was received by the Synod with deep regret. It was obvious to all, however, that but one course was possible. The past furnished no encouragement to hope that further

negotiations by committees would prove other than fruitless ; and the common feeling was that the Synod had reached its limit in the way of concessions. Accordingly the following action was taken : The Moderator and the Clerk were directed to communicate with the Committee of the General Conference, to state what amendments to the proposed Constitution the Synod had accepted, and to inform the Committee of the Conference of their authority to call a meeting of the Synod, in case the Congregational churches (as churches) definitely accept the Constitution as adopted by the Synod.

Conclusion.

This report should not close without the notice of some untoward events and a thankful record of the wonders God has wrought since the pioneers of the earlier missions of the Council thirty years ago set foot on the shores of Japan.

Activity of the Buddhists.

The union of the Buddhist sects in a party with the watchword : “ Reverence the Emperor, worship Buddha, and unite on the main points of the Buddhist faith,” has greatly agitated the country. Its objects as revealed through its magazine and public lectures, are chiefly to decry Christianity and secure the election of Buddhists to the National Diet. Advocating the union of church and state and regarded as disturbing the peace of the country their magazine has been suspend-

ed by the government.

The larger Buddhist sects have established schools in which are taught Buddhist theology and English. A board of foreign missions has been organized somewhat after the pattern of boards of Christian missions, and a priest has been sent to Hawaii.

Two events have cast a shadow of sorrow over the hearts of all true lovers of the nation. These are the assassination of Viscount Mori, the Minister of Education; and the attempted assassination of Count Ōkuma, the Minister of Foreign Affairs. These events, greatly deplored, were the result the one of religious and the other of political fanaticism. In both events the assassins lost their own lives as they doubtless expected to do.

An event which has moved the entire nation to rejoicing and which stirs the hearts of all Japan's well wishers with thanksgiving is the promulgation of the National Constitution, which occurred on February 11, 1889. This pledge of the nation's new existence as a constitutional monarchy goes into effect on February 11, 1890.

Freedom of conscience and liberty of worship so far as these do not conflict with the peace of the land are guaranteed to all. From a Christian standpoint there is no gift that the people could receive greater

Assassination.

Promulgation
of the Nation-
al Constitu-
tion.

than this. The political excitement incident to the beginning of the new *regime* may check the rapid progress of Christianity for a while, but ultimately this great event can only tend to its furtherance, for it gives liberty to the truth.

Retrospect.

With what forebodings and uncertainty of mind the first missionaries in 1859 contemplated their residence and work in Japan! But the surveillance and other difficulties of the earlier years past, the long ploddings at the strange language over, and the way smoothed for their successors, a door of faith was then opened to the hearts of some of the noblest spirits of the land, and converts churches and laborers multiplied. The gospel of Christ has been freely preached and has been accepted by multitudes.

The time when the divine promise shall be fulfilled and "all flesh shall see the salvation of our God" seems to be nearer. Our devout prayer is that all Christian workers may take fresh delight in building up and strengthening the churches, in preparing a consecrated ministry, and in preaching the gospel in every part of the Empire and to all classes of men; also that the churches at home may be prompt prayerful and powerful in the support of these objects. So with the promised help of the divine Spirit we will continue to look forward to the day when our work

(27)

will be done and Japan will cease to be a foreign mission field.

Tōkyō, January 15, 1890.

Stations.

MISSIONARIES.

Yokohama 1859. MISSION OF THE REFORMED (DUTCH) CHURCH IN AMERICA.

Rev. J. H. BALLAGH and wife.

Rev. E. S. BOOTH and wife.

Miss H. L. WINN.

Miss A. DE F. THOMPSON.

Miss MARY DEYO.

Miss JULIA MOULTON.

MISSION OF THE PRESBYTERIAN CHURCH (NORTH) IN THE
U. S. A.

J. C. HEPBURN, M D., LL. D. and wife.

WOMAN'S UNION MISSION.

Miss J. N. CROSBY. (absent).

Mrs. L. A. PIERSON.

Miss A. D. KELSEY, M.D.

Mrs. E. SHARLAND.

Miss A. VIELE.

Nagasaki 1859. MISSION OF THE REFORMED (DUTCH) CHURCH.

Rev. HENRY STOUT and wife.

Rev. N. H. DEMAREST and wife.

Rev. A. OLTMAHS and wife.

H. V. S. PEEKE.

Miss M. E. BROKAW.

Miss R. L. IRVINE.

MISSION OF THE REFORMED (DUTCH) CHURCH.

Tōkyō 1869.

Rev. G. F. VERBECK, D.D. and wife. (absent).

Rev. J. L. AMERMAN, D.D. and wife.

M. N. WYCKOFF and wife. (absent).

Rev. H. HARRIS and wife.

MISSION OF THE PRESBYTERIAN CHURCH (NORTH).

Rev. D. THOMPSON, D.D. and wife.

J. C. BALLAGH and wife.

Rev. WILLIAM IMBRIE, D.D. and wife.

Rev. GEORGE WM. KNOX, D.D. and wife.

Rev. J. M. McCAULEY^{A. J.} and wife.

Rev. T. M. MACNAIR.

Rev. G. P. PIERSON.

Rev. H. M. LANDIS and wife.

D. B. McCARTEE, M. D. and wife.

Miss K. M. YOUNGMAN.

Mrs. M. T. TRUE.

Miss A. K. DAVIS. (absent).

Miss I. A. LEETE. (absent).

Miss C. T. ALEXANDER.

Miss A. B. WEST.
Miss A. P. BALLAGH.
Miss E. P. MILLIKEN.
Miss C. H. ROSE.
Miss G. S. BIGELOW.
Miss E. H. CASE.
Miss E. HAYS.
Miss L. MURRAY.
Miss S. GARDNER.

MISSION OF THE UNITED PRESBYTERIAN
CHURCH OF SCOTLAND.

Rev. H. WADDELL and wife.
Rev. R. DAVIDSON and wife.
Rev. T. LINDSAY and wife. (absent).

Ōsaka 1882.

MISSION OF THE CUMBERLAND PRESBYTERIAN CHURCH.

Rev. A. D. HAIL and wife.
Rev. J. B. HAIL and wife.
Rev. G. W. VAN HORNE and wife.
Miss J. H. LEAVITT.
Miss M. MORGAN.
Miss A. MORGAN.

Kanazawa 1879.

MISSION OF THE PRESBYTERIAN CHURCH (NORTH).

Rev. T. C. WINN and wife.
Rev. M. C. HAYES and wife.

Rev. J. H. LEONARD and wife.
Rev. A. G. TAYLOR and wife.
Rev. G. W. FULTON and wife.
Rev. R. S. HARKNESS and wife.
Miss M. K. HESSER.
Miss F. PORTER.
Mrs. L. M. NAYLOR.
Miss E. Mc GUIRE.
Miss K. SHAW.

MISSION OF THE PRESBYTERIAN CHURCH (NORTH).

Osaka 1882.

Rev. T. T. ALEXANDER and wife.
Rev. J. B. PORTER and wife.
Rev. C. M. FISHER and wife.
Rev. J. P. HEARST and wife. (absent).
Rev. B. C. HAWORTH and wife.
Rev. G. C. WOODHULL and wife.
Miss A. E. GARVIN.
Miss A. R. HAWORTH.
Miss C. E. LAFFERTY.
Miss H. S. LOVELAND.
Miss A. WARNER. (absent).

MISSION OF THE PRESBYTERIAN CHURCH (NORTH).

Sapporo 1883.

Miss S. C. SMITH. (absent).
Miss K. B. LIGHT.

Wakayama 1883. MISSION OF THE CUMBERLAND PRESBYTERIAN CHURCH.

Rev. G. P. HUDSON and wife.

Miss B. A. DUFFIELD.

Sendai 1885. MISSION OF THE REFORMED (GERMAN) CHURCH IN THE
UNITED STATES.

Rev. J. P. MOORE and wife.

Rev. W. E. HOY and wife.

Rev. D. B. SCHNEDER and wife.

Miss L. R. POORBAUGH.

Miss E. F. POORBAUGH.

Kōchi 1886. MISSION OF THE PRESBYTERIAN CHURCH (SOUTH).

Rev. R. B. GRINNAN and wife.

Rev. D. B. JUNKIN.

Rev. W. B. Mc ILVAINE.

Miss ANNIE DOWD.

Miss C. S. STIRLING.

Nagoya 1887. MISSION OF THE PRESBYTERIAN CHURCH (SOUTH).

Rev. R. E. MACALPINE and wife.

Rev. S. P. FULTON and wife.

Rev. C. K. CUMMING.

Miss L. E. WIMBISH.

Mrs. A. E. RANDOLPH.

MISSION OF THE CUMBERLAND PRESBYTERIAN CHURCH.

Mrs. A. M. DRENNAN.

MISSION OF THE PRESBYTERIAN CHURCH (NORTH).

Hiroshima 1887.

Rev. A. V. BRYAN and wife.

Rev. F. S. CURTIS and wife.

Rev. J. B. AYRES and wife.

Miss M. N. CUTHBERT.

MISSION OF THE REFORMED (DUTCH) CHURCH.

Morioka 1888.

Rev. E. ROTHESAY MILLER and wife.

MISSION OF THE CUMBERLAND PRESBYTERIAN CHURCH.

Yokkaichi 1889.

Miss RENA REZNER.

MISSION OF THE PRESBYTERIAN CHURCH (SOUTH).

Tokushima 1889.

Rev. H. B. PRICE.

Rev. C. G. BROWN and wife.

	Men.	Women.	Wives	Total.
REFORMED (DUTCH) CHURCH MISSION	11	6	10	27
PRESBYTERIAN CHURCH MISSION (NORTH)..	25	27	23	75
UNITED PRESBYTERIAN CHURCH MISSION.	3	..	3	6
REFORMED (GERMAN) CHURCH MISSION ...	3	2	3	8
PRESBYTERIAN CHURCH MISSION (SOUTH)...	8	4	4	16
CUMBERLAND PRESBYTERIAN CHURCH MIS-				
SION	4	6	4	14
WOMAN'S UNION MISSION .....	..	5	..	5
TOTAL, DEC 1889	54	50	47	151
TOTAL, DEC. 1888	44	38	39	121
INCREASE	10	12	8	30

EDUCATIONAL WORK. SCHOOLS FOR
BOYS AND MEN.

NAME OF SCHOOL.	SUPPORTED BY	NO. OF PUPILS.	NO OF CHRIS- TIAN.
Meiji Gakuin, Tōkyō ...	Am.Pres.(N.)& R.C.A.	213	129
Steele Memorial, Nagasaki	R.C.A.	81	24
English School, Kanazawa	Am. Pres. (N.)... ..	52	15
Theological School, Sendai	R.C.U.S.	26	26
School for Lay Preachers, Tōkyō	Am.Pres.(N.)& R.C.A.	30	30
English School, Yokosuka	Independent	70	8
		472	232

THEOLOGICAL STUDENTS IN THESE SCHOOLS.

Meiji Gakuin, Tōkyō	29	
Steele Memorial, Nagasaki...	5	
Theological School, Sendai...	...	(begins its first theological class next autumn.)

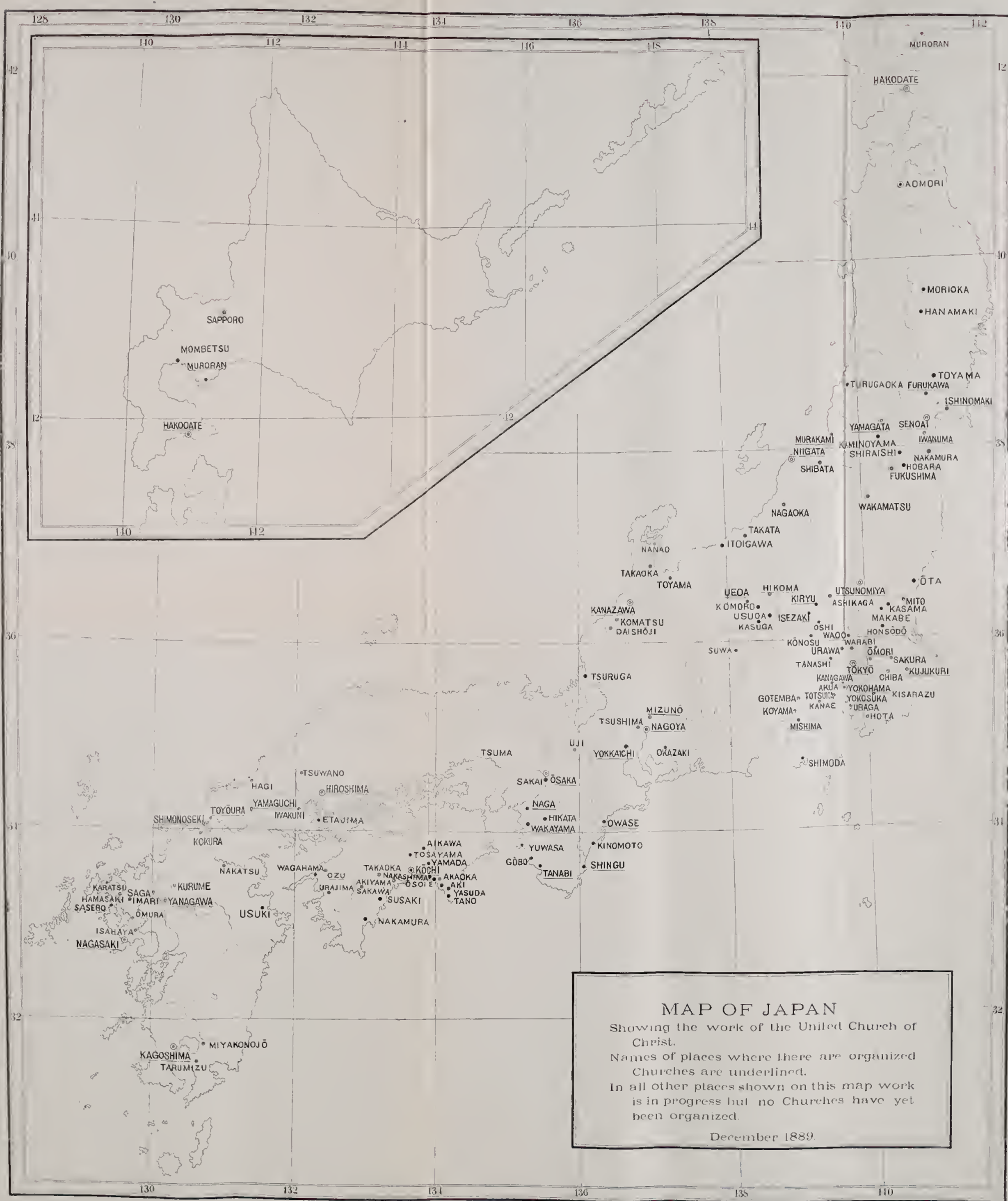
EDUCATIONAL WORK. SCHOOLS FOR GIRLS
AND WOMEN AND PRIMARY SCHOOLS.

NAME OF SCHOOL.	SUPPORTED BY	NO. OF PUPILS.	NO. OF CHRIS- TIAN.
Kyōritsu Girls School, Yokohama	W.U.M.S. ...	135	75
Ferris Seminary	R.C.A.	103	49
Banchō " Tōkyō	Am. Pres. (N.)	190	68
Graham " " 	" 	85	27
Sturges " Nagasaki	R.C.A.	18	6
Bible Institute, Tōkyō... ..	Am. Pres. (N.)	10	10
Shōyei Higher School, Tōkyō ...	Mr. Okami ...	45	9
" Primary " " 	" 	190	4
Primary School, Shinagawa ...	Am. Pres. (N.)	65	...
Higher School, Kanazawa	" 	50	27
Kindergarten, " 	" 	64	...
Sumiyoshichō, Yokohama	" 	280	...
Sapporo School 	" 	54	...
Miyagi " Sendai... ..	R.C.U.S.	40	36
Kōchi " 	Am. Pres. (S.)	65	18
Ōsaka " 	" (N.)	50	50
Ōsaka " 	Cumb. Pres....	65	...
Two Day Schools	" 	64	...
Meiji School, Tōkyō	Independent	209	74
Industrial " " 	" 	36	19
Mishima " 	" 	20	...
Primary " No. 1... ..	Am. Pres. (N.)	120	...
" " " 2... ..	" 	110	...
Nagoya " 	" (S.)	12	...
		2080	472



STATISTICAL TABLE.

PRESBYTERIES AND CHURCHES.	PASTORS.	NUMBER. Total Membership, October, 1888.	BAPTISMS DURING THE YEAR.			MEMBERSHIP, OCTOBER, 1889.				CONTRIBUTIONS FOR ALL PURPOSES.	LICENTIATES.	MINISTERS.	ORDAINED DURING THE YEAR.
			Adults.	Children.	Total.	Men.	Women.	Children.	Total.				
<i>Dai Ichi, Tōkyō :</i>										Yen.			
Kaigan, Yokohama	Akira Inagaki	1 621	93	3	96	315	334	39	688	1004.693	1 7	Akira Inagaki.	
Shinsakai, Tōkyō... ..	...	2 322	51	3	54	171	160	19	350	1637.270	2 1	Kajinosuke Ibuka.	
Sumiyoshi Chō, Yokohama	Hideteru Yamamoto.	3 257	21	5	26	136	103	48	287	450.162	...	Motoichirō Ogiwari.	
Sakiyabashi, Tōkyō	Naomi Tamura	4 278	44	9	53	171	101	22	294	509.600	...	Yasutarō Ishiwara.	
Shinagawa, "	Satoru Katō	5 37	11	1	12	14	19	7	40	240.085	...	Naomi Tamura.	
Kojimachi, " ... ..	...	6 196	21	1	22	92	94	16	202	294.828	...	Shugo Minagaki.	
Sakura, Shimōsa... ..	...	7 100	8	...	8	59	29	11	99	66.280	...	Tōkichi Ito.	
Nakabashi, Tōkyō ... ..	...	8 60	12	4	16	44	24	8	76	111.400	...	Hideteru Yamamoto.	
Daimachi, "	Kumaji Kimura	9 162	13	4	17	73	65	39	177	1489.902	...	Kido Harasawa.	
Mishima, Izu	Tōkichi Ito	10 254	15	...	15	130	88	34	252	236.802	...	Kumaji Kimura.	
Kujūkuri, Kazusa ... ..	...	11 152	2	...	4	74	39	35	148	87.615	...	Masatsuna Okuno.	
Shiba, Tōkyō	Masatsuna Okuno	12 408	50	12	62	203	167	101	471	551.796	...	Satoru Katō.	
Akasaka, " ... ..	...	13 87	10	3	13	34	27	39	100	35.100	...	Muraji Matsuzaki.	
Motodaiku Chō, Tōkyō	...	14 61	9	3	12	35	21	14	73	178.647	...	...
Yokosuka, Sagami ... ..	...	15 141	32	...	32	90	69	8	167	199.292	...	...
Murakami, Echigo ... ..	...	16 39	2	...	2	21	19	1	41	73.387	...	...
Hota, Boshū... ..	...	17 43	...	...	...	30	11	2	43	24.960	...	...
Sakurada, Tōkyō... ..	...	18 140	7	1	8	44	40	18	102	209.001	...	...
Meiji Gakuin, " ... ..	...	19 ...	24	...	24	85	3	...	88	11.000	...	...
(Niigata, Echigo) ... ..	...	...	15	...	15	...	...	...	...	36.110	...	...
Total ... ..	...	3358	440	51	491	1821	1416	461	3698	7497.930	934	13	
<i>Dai Ni, Tōkyō :</i>													
Ueda, Shinshū ... ..	...	1 72	12	1	13	44	34	7	85	149.879	1 1	Yoshiyasu Ogawa.	Naoki Nakamura.
Ōmori, Shimōsa ... ..	...	2 18	11	...	11	24	3	2	29	24.200	...	Yoshimichi Kitahara.	
Asakusa, Tōkyō	Shōsaku Baba	3 157	16	1	17	75	50	13	138	332.751	2 ...	Ryō Ishiwara.	
Ushigome, " ... ..	...	4 394	54	...	54	181	210	56	447	564.785	3 1	Ginzō Shiuowara.	
Ryōgoku, " ... ..	...	5 169	18	2	20	88	67	33	188	403.850	3 1	Shinkichi Takagi.	
Hongo, " ... ..	...	6 176	16	...	16	99	70	17	186	276.161	...	Shōsaku Baba.	
Wado, Bushū ... ..	...	7 111	...	1	1	56	28	19	103	71.218	...	Kōta Hoshino.	
Kiriū, Jōshū ... ..	...	8 78	10	3	13	38	30	22	90	120.827	...	Hatsutarō Kitayama.	
Shitaya, Tōkyō	Kōta Hoshiuo	9 160	24	1	25	107	75	5	187	480.719	2 ...	...
Nihon basbi, " ... ..	...	10 164	42	5	47	93	80	38	211	460.490	1 1	...	
Adachi, " ... ..	...	11 58	...	...	...	30	16	12	58	60.468	...	...
Honjo, " ... ..	...	12 72	8	...	8	39	27	9	75	216.530	...	...
Utsunomiya, Yashū ... ..	...	13 100	7	...	7	36	38	19	93	78.974	...	...
Meisei, Tōkyō ... ..	...	14 176	18	3	21	82	73	38	193	240.159	1 ...	...
Banchō, " ... ..	...	15 142	54	...	54	98	96	...	194	296.580	...	...
Kasuga, Shinshū... ..	...	16 30	4	...	4	19	10	11	40	67.905	...	...
Hikoma, Yashū ... ..	...	17 29	4	2	6	26	6	...	32	69.752	...	...
Isezaki, Gunma ... ..	...	18 95	8	...	8	...	...	...	...	...	...	...
Fukagawa, Tōkyō ... ..	...	19 ...	...	...	18	7	...	...	25	...	...	...
Unattached ... ..	...	...	58	...	...	29	29	...	58	...	...	...
Total ... ..	...	2259	306	19	325	1182	949	301	2432	3915.248	1316	8	
<i>Chinzei :</i>													
Nagasaki, Hizen... ..	...	1 207	42	2	44	99	76	61	236	240.120	4 16	Shōzaburō Aoyama.	
Yanagawa, Chikugo ... ..	...	2 146	...	...	...	53	53	40	146	...	...	Ichirō Tomegawa.	
Akamagasaki, Nagato ... ..	...	3 33	12	1	13	31	10	7	48	121.240	...	Tomesuke Ōta.	
Kagoshima, Satsuma ... ..	...	4 32	9	3	12	14	13	13	40	18.510	2 3	Asashi Segawa.	
Yamaguchi, Suwō ... ..	...	5 137	26	2	28	57	64	34	155	276.310	1 2	Naoki Nakamura.	
Toyoura, Nagato... ..	...	6 42	5	1	6	21	19	7	47	57.950	...	Shōzō Hattori.	
Hiroshima, Aki	Shōzō Hattori	7 82	48	4	52	65	50	14	129	175.840	2 ...	...
Matsu-ura, Hizen ... ..	...	8 ...	...	...	...	12	11	15	38	37.940	...	...
Unattached ... ..	...	...	32	...	...	16	16	...	32	...	...	...
Total ... ..	...	711	142	13	155	368	312	191	871	927.910	921	6	
<i>Naniwa :</i>													
Kanazawa, Kaga... ..	Kaichi Banno	1 126	29	...	29	68	67	21	156	270.290	...	Kaichi Banno	Teruchika Sakurai
Nagoya, Owari ... ..	...	2 163	36	...	36	71	59	23	144	73.414	...	Nakahide Aoki	Kōki Yoshioka
Kita, Ōsaka	Shuho Wada	3 194	62	...	62	133	127	18	278	552.649	2 1	Tadatsu Toda	
Kōchi	Kōki Yoshioka... ..	4 444	103	...	103	242	209	81	532	495.127	1 5	Teruchika Sakurai	
Minami, Ōsaka ... ..	...	5 138	37	...	37	82	51	36	169	194.105	1 1	Kōki Yoshioka	
Tonomachi, Kanazawa	...	6 44	14	...	14	34	10	8	52	60.047	1 ...	Shuho Wada	
Ozu, Iyo	Teruchika Sakurai	7 69	...	...	...	25	27	11	63	3.500	...	...
Eisen, Owari ... ..	...	8 ...	2	1	3	38	20	9	67	16.800	...	...
Dai Ichi, Ōsaka ... ..	...	9 ...	...	...	...	71	45	13	129	...	...	...
Dai Ni, Ōsaka ... ..	...	10 ...	...	...	...	20	22	8	50	...	...	...
Wakayama, Kii ... ..	...	11 ...	...	...	...	52	42	14	108	...	...	...
Airiū, " ... ..	...	12 ...	...	...	...	17	2	4	23	...	...	...
Naga, " ... ..	...	13 ...	...	...	...	33	7	1	41	...	...	...
Tanabe, " ... ..	...	14 ...	...	...	...	32	25	17	74	...	...	...
Nagoya, Owari (2nd) ... ..	...	15 ...	...	...	...	10	13	1	24	...	...	...
Shingū, Kii ... ..	...	16 ...	...	...	...	48	29	12	89	...	...	...
Unattached ... ..	...	...	60	...	...	30	30	...	60	...	...	...
Total ... ..	...	1238	243	1	284	1006	776	277	2059	1665.932	610	6	
<i>Miyagi :</i>													
Sendai	Sōzaburō Miura	1 563	102	1	103	461	198	2	661	1233.642	3 8	Masayoshi Oshikawa.	Mibuwo Saitō.
Hakodate ... ..	...	2 96	43	...	43	70	40	1	120	390.831	3 2	Harutane Nakasu.	
Iwanuma ... ..	...	3 99	...	...	...	67	22	...	89	145.050	3 ...	Kinroku Fujū.	
Ishinomaki... ..	...	4 62	6	2	8	47	25	2	76	41.850	1 ...	Sōzaburō Miura.	
Fukukawa ... ..	...	5 36	...	...	...	24	12	1	37	10.690	...	Toru Miura.	
Iburi ... ..	...	6 113	11	...	11	70	41	1	121	180.800	...	Masahisa Uemura.	
Unattached... ..	...	...	15	3	18	18	9	3	30	...	...	Mibuwo Saitō.	
Total ... ..	...	969	177	6	183	777	347	10	1134	2002.863	1013	7	
<i>Summary :</i>													
Dai Ichi, Tōkyō ... ..	...	19 3358	440	51	491	1821	1416	461	3698	7497.930	934	13	
Dai Ni, " ... ..	...	19 2259	306	19	325	1182	949	301	2432	3915.248	1316	8	
Chinzei ... ..	...	8 711	112	13	155	368	312	191	871	927.910	921	6	
Naniwa ... ..	...	16 1238	243	1	284	1006	776	277	2059	1665.932	610	6	
Miyagi ... ..	...	6 969	177	6	183	777	347	10	1134	2002.863	1013	7	
Not classified ... ..	...	...	155	...	...	...	...	...	...	2061.164	...	...
Total ... ..	...	68 8860	1348	90	1438	5154	3800	1240	10141	18071.047	4794	40	



MAP OF JAPAN

Showing the work of the United Church of Christ.

Names of places where there are organized Churches are underlined.

In all other places shown on this map work is in progress but no Churches have yet been organized.

December 1889.

